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LUTHERAN MEN

Lamb Award

(see page 15)

October
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Award for Brotherhood Growth

When G. Dewey Arndt of Raleigh, N. C., became president of the North Carolina Brot hood, he resolved to do his utmost to stimulate the growth of the Brotherhood in the stat that North Carolina might do its part in making the program adopted at the Atlanta vention a reality.

A carefully worked out plan provided for regular quarterly recognition of the Brotherhood in each district that recorded the greatest record of growth in view o potentialities. The same plan provided for the quarterly recognition of the district of state Brotherhood that had shown the greatest growth.

Mr. Arndt (right) is shown presenting the district award to L. L. Lohr, also of Ral retiring president of the Eastern District. Harold Minges, newly elected president of the Ea District, looks on. The presentation pictured here took place in Kure Memorial Luth Church, Kure Beach, N. C.

This was the second time the award was presented to Mr. Lohr, since the Eastern Di has won the award each quarter it has been presented.

—Raymond M. Bost, Pastor
Holy Trinity Church, Raleigh

LUTHERAN MEN

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SEND HERE ALL NEWS, ARTICLES, AND STORIES FOR PUBLICATION.

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SEND HERE ALL SUBSCRIPTIONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARD THE BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING.

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Jamboree at Valley Forge

BY AUBREY MAUNEY,

Director of Scouting

Fifty thousand Boy Scouts and Explorers are at work preparing for the Fourth National Jamboree to be held at Valley Forge, Pa., July 12 to 18, 1957.

This will be the largest scout camp of all time. George Washington had an army of only 10,000 at Valley Forge, but his ragged heroes made it one of our country's most treasured sites.

Who may go to the Jamboree? Scouts and Explorers who are at least second class, in good physical condition and at least 12 years old by Jan. 1, 1957.

The cost? Jamboree fee will be approximately $50, plus local Jamboree training camp fees and travel expenses.

How can a scout qualify? He should let his local scoutmaster or Explorer advisor know that he wants to go. He should earn at least a part of the expense, if not all. The farther away from Pennsylvania the more the cost of transportation will be. Plans are being worked out at the local council office for an organized group of scouts to be equipped and to travel together under their own leadership.

Even scouts who do not go to the Jamboree should do some jamboree-type camping. Some will buy the ready-made equipment and others may make their own. At Valley Forge everyone will cook over charcoal and eat by patrols. The menus worked out for the Jamboree will be ideal for any patrol camping anywhere.

Scouts will go to the Jamboree from every state in the nation and from many foreign countries. Many scouts will make new friends visiting their camps. They will exchange tokens, neckerchief slides, a lump of uranium ore, or a coconut. They will have lots of fun singing and laughing at campfires. There will be dramatic programs and visits from, maybe, the President or Vice President of the United States.

On Sunday there will be special services for Catholic, Jewish and Protestant scouts. Also a special service will give Lutheran scouts an opportunity to worship together.

Scouts will return home with something to remember for a lifetime.

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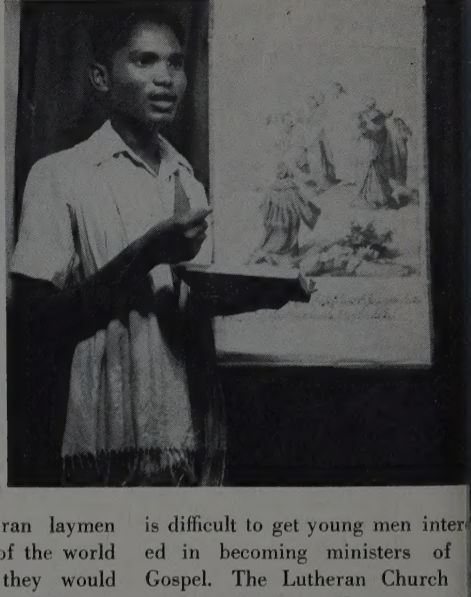

Young Indian gives evangelistic talk to village meeting.

Laymen in Foreign Missions

BY FRED J. FIEDLER

If a group of Lutheran laymen gathered from all parts of the world should meet together, they would very easily talk with intelligence about the church. The Lutheran Church has followed the policy of education in religious truth and it begins right in the home church, in the catechetical class. Lutheran laymen, generally, have a fairly intelligent knowledge of the church.

What are laymen doing in our younger churches overseas?

Laymen in Argentina

The greatest hindrance to the work of the church in Argentina is the colossal indifference on the part of most people, especially of men, to the church, to its personnel, and to religion generally. For this reason, it is difficult to get young men inter ed in becoming ministers of Gospel. The Lutheran Church opened what they call a pre-semin where young boys can live a operative Christian life while they attending secular schools. The p pose in view is to condition th boys into a good attitude toward church and toward the ministry that when they reach young manh some of them will quite natura choose the gospel ministry as th calling while others will, just naturally, be good, intelligent, act laymen.

In the city of Azul, when the n sionary pastor saw the need of church building to obviate the nec sity of worshipping in a rented h the men of the congregation joi the pastor in the actual work of l ing the foundations, erecting

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The Rev. Fred J. Fiedler, D.D., is a secretary for the ULCA Board of Foreign Missions and editor of **The Foreign Missionary.**

alls, and doing all the finishing. A yman in another city, putting into ractice the ideal of Christian stew- rdship, set aside two of his beehives or the Lord. The proceeds from those ives were devoted to the use of the nurch. A generous layman and his ife contributed several plots of land or a new venture in the far interior f Argentina — a new congregation LaFalda.

A good sign of strength for the oming years lies in the activities of e Luther League in which the young eople cultivate ideals of church yalty. Opportunities are provided the Luther League for a program hich will lead to the development lay leadership in the immediate ture. The hand of the layman is early seen in the gradual unfolding strength in our church in Argen- na.

ay Activities in British Guiana

In recent years, our church in Brit- h Guiana has seen an awaking re- pect for the appearance of the house God. The men (and women, too) the parish have recognized their wn responsibility to do something out this with their time, their tal- nts, and their hands. Many churches nd chapels have been cleaned and ainted by the people themselves. The nurch lot has been fenced in and the rroundings made attractive.

With the encouragement of one of ur pastors in British Guiana, lay- en have entered heartily into or- nizing and conducting cooperative entures in timbering and in finding arkets for their farm and garden products. These are Lutheran co- operatives which use the church building as their center.

Report from Hong Kong

In Hong Kong we have an interest- ing situation. With the thousands of refugees pouring into Hong Kong from China, this city has mush- roomed from a population of 800,000 to 2,750,000. Lutheran missionaries from North America and from Eu- rope, representing various church bodies, are working their own sepa- rate ways, but at the same time they realize there should be some united work in which they all take part. There is a united work — the sem- inary, the bible training school, and the establishment for the publication of Chinese Christian literature for distribution in various parts of South- east Asia.

The young men and women in that Bible training school are lay people, of course, and their purpose is to get a good training for doing better Christian service in the churches of which they are members. They will be Sunday school superintendents and teachers, personal evangelists, and helpers to their pastors. Others in the Bible school are training for full-time service in the church as evangelists and teachers. Some of them answer the call to serve among Chinese peo- ple outside China, for example, in Malaya. But what about work in the congregations? What are our laymen doing there?

Coming down to the congregation, you will find an interesting mixture. In our congregation at North

Point, for instance, we have one very well educated man, a leading business man in the city, who worships side by side with simple folk from the interior villages. This leading layman is a member of the church council and devotes much of his time to the administration of the work. Here again he serves along with other members of the council, some of them just laborers, commonly called coolies.

The laymen and laywomen in Hong Kong feel no inhibition about offering prayer in a public meeting. It is easy and natural for them. They have become Christians and they just naturally practice the privileges and responsibilities of Christians.

Laymen Active in Japan

More than in most countries, laymen in Japan are conversant with the affairs of the church and give a highly significant contribution. Many of the newer congregations which have been organized since the war are composed very largely of younger people. Young people are interested in knowing about the Bible and about Christianity. High school and University students, office workers, industrial employees — people from all ranks are learning something of the gospel and in many places are receiving baptism and joining the churches.

One group in a small town in a rural area being unable to procede with the building of a church, farmed the plot of ground which they had bought and used the profits for their building fund. A gratified convert,

Japanese colony of mercy, old folks' section with 130 laymen on staff.

formerly a Buddhist priest, has pub lished a statement of his faith an how he attained it, in an effort t encourage others to learn what h learned and to achieve what h achieved. This is indeed the freque observation of missionaries — peop who have become Christians are fille with confident eagerness to sha what they have found with other They are willing and eager witness to the new freedom which they hav found in the Gospel.

A very helpful contribution mad by laymen is their willingess to ha groups of people meet in their hom in centers established as preachi points but with no congregation yet organized. Many a new work ca be undertaken because interested la men offer the use of their homes meeting places until the congregatio becomes organized and undertak the building of a church.

India and Liberia

In India and in Liberia the sto

f the laymen is much the same as
the countries already mentioned.
Many laymen in India are well edu-
ated people and it is largely through
his circumsance that lay leadership
as asserted itself in a big way. The
itest achievement in India is the
rganizing of the Laymen's Move-
ent for Stewardship. In Liberia,
robably the outstanding character-
tic of the laymen is their readiness
witness to their faith even to the
xtent of holding evangelistic meet-
ings in other villages than their own.

In all our younger churches the laymen's strength and influence is felt down in the individual congregation where the democratic principle of our church administration is followed and each congregation has its own church council. In church conventions the laymen take active part in discussions of live subjects, in making of constitutions, and in the shaping of policies.

●

Diaconic Volunteers

By Mildred Winter

A Recommendation to the Church in Convention

"Wanted: Christian women who will volunteer for one year of diaonic service to others through their hurch," is the call the Board of eaconess Work would send out. his Board is requesting the Church convention at Harrisburg "that e Board of Deaconess Work be auorized to initiate a program where- women interested in a short term fulltime church work may volunr for one year of sacrificial diaonic service, such workers to have e status of associate deaconesses d to be known as DIACONIC OLUNTEERS; and that the Board port the results of this DIACONIC EAR program to the Church at its 1960 convention for consideration of its continuance."

For many years this Board has focused its planning upon the needs of the Church and the opportunities for service afforded Christian women who are ready to make church service their career. The Board has become increasingly aware of the psychological factors in today's pattern of living which acclimate young people to short-term tasks. It is the opinion of the Deaconess Board that the women of our Church can be challenged to dedicate one year of their lives full time to the needs confronting their church. Many units of such full-time volunteer workers would enable the Church to reach far and would heighten its program of evangelism.

Sister Mildred Winter, Philadelphia, Pa., is ecutive secretary of the Board of Deaconess rk, ULCA.

Under this proposed plan, volunteers, compelled by the love of Christ, will offer to others (without thought of returns) whatever education and skills they possess. For one year the volunteer will be forfeiting her salary. Basic living expenses (room, board, travel) and an additional allowance for personal expenses will be provided. It will be sacrificial service through which the volunteer will find her life enriched by the deep joy of having effectively touched a need.

There will be no formal training program. Each volunteer will be placed where the skills and experiences she brings will enable her to make an effective contribution. The Board of Deaconess Work will conduct seminars, of three weeks' duration, to give the volunteer understanding of the situations she may encounter, to orient her to the Church approach, and to stimulate her own personal spiritual life.

A full-time director will execute the DIACONIC YEAR program, being responsible for promotion, enlistment, orientation, placement, and counseling. Such a director will need the wholehearted cooperation of the offices of synods, and of pastors and lay leaders in the local congregations. The alertness of leaders in discovering those who have abilities and experiences that can be effectively used by the Church will be a most important gear. Stimulating such persons to give unreservedly one year of their lives in church service will likewise be the responsibility of the congregational leadership.

There will be few talents not us able by such a program, if adopte The writer recently visited the Me nonite Central Committee which h been successfully conducting such voluntary service since 1941. It w inspiring to meet the staff at th headquarters and to discover that t artist, the layout man, the writer, t lithographer, the office secretar were all volunteers. Similar progra have been successfully developed the Methodist Church and the Ame can Lutheran Church. The idea, ho ever, came originally to the Board Deaconess Work from the Neuend telsau Motherhouse of Deacones in Germany. In celebration of 100th Anniversary in 1954, it est lished a Diaconic Year and call young women to "a new venture the diaconate." Within a five-mo period, 120 volunteers dedica themselves to a year of service amo the mentally defective, the physica handicapped, the aged, the sick, a the children of the Neuendettel institutions. It is a continu program.

If The United Lutheran Church convention approves this plan for extension of the diaconic program the Church, a call will go out in 1 to women over 21 years of age w are homemakers, business wom teachers, graduate nurses, practi nurses, social workers, dietitia specialists and practical work whose skills and experiences can used by the parishes, institutio and agencies of the Church. They

come parish visitors, office work-
s, secretaries, Christian kindergar-
n teachers, nurses, social workers,
oks, assistants to administrators,
atrons, housemothers, relief work-
s, et cetera — according to their abilities and the needs. The congregations from which they will come and to which they will return will be the richer for their experience as associate deaconesses.

●

ducation for Living

EARL S. RUDISILL

Three Kinds of Leaders

Leaders are of many kinds. Let's
ke a look at three types. Different
rsons, cast as leaders, think of
eir functions in different ways.
me of them are appointed, some
cted, some assume leadership,
ile others are placed in their posi-
ns by demand or acclaim. But, in
y case, there is no leadership unless
ere are followers—in some sense.

Three Varieties

Some leaders are of the authoritar-
n type—Fuhrers. They may grasp
usurp the position, regardless of
e desires or interests of the people
ncerned. To people of this sort,
adership" may simply mean an op-
rtunity to manipulate others for
erior purposes, or even to boost the
ader's ego. A follower in this case
comes an "inferior" person, whose
tual needs are ignored. Dictatorial
nctioning is not suited to informal
voluntary groups. It works best—
at all—where the "head man" con-
ls resources or opportunities for
ich the group members are more
less beholden to him. The concepts
both leadership and following are
lsified in such a situation.

Some leaders may be described as of the *laissez-faire* variety. They allow a group to drift, or the "educational" process just to "run its course." It is the favorite way of a lazy leader or of one unequal to the task. He really abdicates responsibility, and gives his group no help toward assuming their responsibility. In such a situation cooperation ceases, arguments arise, intelligent purpose flies out the window, action fizzles out, and the group begins to fall to pieces.

Oother leaders are democratic—though eager and aggressive. This kind of leader is generally the best, and this kind of procedure has been shown by research to be most fruitful. It is consonant with democratic ideals. Actual learning is much more likely and goals have a better chance of being realized. Such leadership helps people to form a cooperative group and to work through to the attainment of avowed ends. The give-and-take of discussion brings purposes into focus, helps all envision practical goals, helps people to accept responsibility, makes clear the potentialities of vari-

ous resources, spurs people to seek achievement, encourages variety in procedures, and is likely to yield maximum results.

Think on These Things

1. Don't allow yourself to drift into a type or method.

2. Think critically on the values inherent in the different kinds of leadership and procedure.

3. Choose to make of yourself the kind of leader who will be most he ful to a group. Be ever ready change.

4. Never cease the efforts tow self-improvement and preparation.

5. Be critical toward yourself a accept the criticisms of others glad

6. Envision better work on yo part and large achievement by yo group.

●

Brotherhood in Action

BY CHARLES F. BROBST

A Brotherhood Restores Flooded Camp

Camp Miller, a Lutheran boys' camp located in the beautiful Pocono Mountains of Pennsylvania at Shawnee-on-Delaware, belongs to the Ministerium of Pennsylvania. Last August the camp was hard hit by floods that devastated the area. All the cabins in the junior area were washed away. The remaining buildings were flooded with silt and dirt; some were washed from their foundations.

At once, men from some of the congregational Brotherhoods volunteered to work with shovels, brooms, brushes, buckets and hoses to remove most of the mud and debris from the buildings before winter would set in and cause more damage.

At the annual synodical Brotherhood convention in October action was taken to organize crews of men from the various conferences of the synod to spend one or more Saturdays in April and May in rehabili tion work at the camp. Each conf ence had two Saturdays assigned it. From seven to seventy-five m responded each Saturday, dependi on weather conditions and conflicti dates. The work project continu through the first two Saturdays June. The men scrubbed buildin did repair work, removed damag and unusable equipment ruined the flood, and painted the old bui ings inside and out. A major acco plishment was painting the 14 n cabins erected on a higher site to place some of those washed aw Most of this was done by a group approximately 75 men from the Phi delphia Conference.

This worthy work project not on made possible the reopening of Ca Miller on schedule but it also ga the men who participated a new i terest in and appreciation of the cam

ome had never seen the camp. In ldition, it provided a fine opportnity for a virile, friendly Christian llowship of the man power of the nod. At lunch time the men gather- l around the tables in the large din- g hall and ate their box lunches gether. Hot coffeee was served by erman Herensberger, who very nerously and graciously planned d directed the work, driving from s home near Philadelphia every turday.

The men who participated in the project enjoyed it so much that numerous requests have been made to set aside one or two Saturdays next spring for Brotherhood men to gather and unitedly spend the day in readying the camp for next season.

Truly this was an outstanding example of the "Brotherhood in Action."

NOTE—This article was submitted upon request by Herman L. Bishop, Lansdale, Pa., chairman of the Rehabilitation Committee.

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Jews and Views from Headquarters

Howard L. Logan

Your Brotherhood offerings for 55 made it possible for us to conbute $1500 to the Board of Ameri- n Missions for the purchase of a tion wagon for the Konnarock ission in Virginia. The Iron Moun- n School, which the Brotherhood pported for some years, is located the Konnarock Mission.

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Recent requests for information r organizational materials received Headquarters included one from uth Australia. We are happy to pply materials for men's groups henever requested. We can also pro- le back issues of *Lutheran Men* for y groups which would like to use m.

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Some requests have been received Brotherhood Sunday materials. We are sending copies of the materials provided by the Men's Department of the National Council of Churches to fill these requests. We have not prepared any of our own for 1956. Should any offerings be received for our work as a result of congregational observances we shall use them for the general promotion of our work.

●

The Brotherhood received some very worth-while publicity when the Bulletin Service of the United Lutheran Publication House used page four of the bulletin for September 16 to tell about scouting and our convention at Kitchener. The Bulletin Service reaches 600,000 worshippers each Sunday. *The Lutheran* has also carried articles recently about our work.

A recent letter from The American Association of Fund-Raising Counsel reports, "It is clear that the bulk of philanthropic contributions in this country come from the lower income groups." This is assurance that the gifts, small in amount perhaps, mean much in the work of the church and other charitable causes. Do not underestimate the worth of your gift.

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Do you know that the Luther League of America apportions its budget to state synodical leagues on the basis of $1.90 per member? The Brotherhood asks a contribution from its men on the basis on $1.00 per member. More power to our young people for a challenging budget.

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This and that: Successful annual retreats were held recently by the Southern Conference Brotherhood of the Pacific Southwest Synod at Camp Yolijwa; Norristown Conference of the Pennsylvania Ministerium Brotherhood with the Rev. Chas. Brobst as speaker; Maryland Synod Brotherhood at Camp Nawakwa with Sigurd Anderson, federal trade commissioner, as speaker. St. John's, Stony Ridge, Ohio, Brotherhood recently voted to make a $10 gift to each new mission started by the Ohio Synod. Indianfield Brotherhood, Pennsylvania, assisted in securing assuran for a refugee family.

●

The Sector Project conducted the Stewardship Department of Church will hit many of the syn of our Church this fall. Brotherh men should be actively engaged this work for the congregations. H is a worth-while program for vitalizing the stewardship progra of our churches.

●

The biennial convention of Church will be held at Harrisbu Pa., October 10-17. Many import decisions will be made effecting life of our Church. Please remem this convention in your pray Watch *The Lutheran* for the sto about the convention. Brotherh matters of import to our auxili will come before the Harrisb meeting.

●

We hope to be able to give an ea announcement of the 21st or n biennial convention of the Broth hood. We are hoping that we increase our attendance by a la number at the next convention. Wa *Lutheran Men* in succeeding iss for information about our next c vention.

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Letter to the Editor

Arnold P. Schueler, vice president of a local Brotherhood, wrote as follows: "It was unanimous decision of the executive council that the publication **Lutheran Men** will be inestimable value in improving the program of the Brotherhood of St. Paul's Lutheran Chu Charleston, West Virginia. Will you please enter our subscription for one year . . ."

Honorary Life Memberships

BY PHARES G. BEER

Carl Cross, Honorary Life Membership director of the North Carolina Synod Brotherhood, is urging all local Brotherhoods of the synod to honor at least two members with Honorary Life Memberships. He has mailed out application blanks to all local Brotherhoods to facilitate matters in this effort.

In the *North Carolina Lutheran* he writes: "Brotherhoods in North Carolina have taken the lead in honoring their outstanding members through the Honorary Life Membership department of the Brotherhood. Even though we are out in front in memberships, there are many of our North Carolina Brotherhoods that have failed to take advantage of the opportunity to be builders in the Master's Kingdom which this department has offered for the past several years.

"When a person is enrolled as an Honorary Life Member, three things are manifest: 1. The donor is showing his vital interest in the evangelistic effort of the Church. 2. Tribute is paid to the loved one or friend so honored. 3. The name of the person receiving the award is listed with others on a permanent honor roll."

On Monday evening, August 20, it was my honored pleasure to address the Brotherhood of Messiah Lutheran Church, Bethlehem, Pa., and to present an Honorary Life Membership to Walter R. Kuhns, a charter member of the church. Messiah Church is a 10-year-old congregation with an aggressive missionary, L. Ray Lechler, as pastor. Mr. Kuhns has been treasurer of the congregation since its inception, a leader in the organization of the Brotherhood, Brotherhood president, delegate of the congregation to synodical and conference meetings and delegate to Brotherhood meetings on all levels. He served the Allentown Conference Brotherhood as recording secretary from 1949 to 1951, as treasurer from 1951 to 1954 and as statistician from 1954 to 1956. He attended the ULCA Brotherhood conventions at Cedar Rapids, Washington and Atlanta. He is a good example of what Home Missions does for its members. Before uniting with Messiah Missions, he was a member of a United Lutheran Church, but not engaged in any of its activities.

In his book *A Home Enterprise* John W. Horine writes: "The average Home Missions church is the most consistently effective evangelistic force the United Lutheran Church has." He describes what Home Missions have done for our country, church and institutions. To his book, if it is ever rewritten, a chapter should be added on "What Home

Missions Does for its Members."

When those persons unite with a mission, they become active immediately in the local congregation by holding church offices and assuming church responsibilities. Next they become active in the auxiliaries, as Sunday school officers or teachers, choir members, or other auxiliary office or members. Finally they become a tive in conference, synodical and ge eral church activities. Many of o finest Brotherhoods are found in o Home Mission churches and ma of our excellent Brotherhood leade have come from these churches.

Resolution Received by Dr. F. C. Fry from B.S.A.

"The National Council of the Boy Scouts of America in its forty-sixth annual meeting assembled expresses its deep appreciation to all churches, temples, synagogues, and other religious institutions of America for the work they are accomplishing in the spiritual training of our young people. The Boy Scouts of America places great emphasis upon the value of religious training in the lives of boys, as reflected in the Scout Oath or Promise, the twelfth point of the Scout Law, and the Four Year Program 'Onward for God and My Country.' It pledges its wholehearted support of America's religious institutions which are playing a vital and basic role in character building of our young people. The National Council urges all Cub Scouts, Boy Scouts, Explorers, and leaders to actively participate in the work of the religious institutions of their choice."

*Charters to New Brotherhoods**

(Since February 20, 1956)

13. Feb. 24—St. Luke's, New Rochelle, N. Y.
14. Feb. 24—Trinity, Miles, Texas
15. Feb. 24—Bethlehem, Glenshaw, Pa.
16. Feb. 24—Zion, Bristol, Pa.
17. Feb. 27—Trinity, Latrobe, Pa.
18. Feb. 27—St. Paul's, Trauger, Pa.
19. Mar. 16—St. John's, Baltimore, Md.
20. Mar. 16—Our Saviour's, Coatesville, Pa.
21. Mar. 16—Second, Springfield, Ohio
22. Mar. 16—St. Luke's, New York, N. Y.
23. Mar. 16—Reformation, Buffalo, N. Y.
24. Mar. 16—Holy Trinity, Nashville, Tenn.
25. Mar. 27—St. John's, Wetaskiwin, Alberta
26. Mar. 28—Lucas, Lucas, Ohio
27. Feb. 9—St. John's, Pittsburgh, Pa.
28. Apr. 6—St. Paul's, Beachwood, N. J.
29. Apr. 6—Our Saviour's, Arlington Heights, Ill.
30. Apr. 18—St. John's, Elmwood, Ontario
31. Apr. 23—St. Paul's, Decatur, Ala.
32. Apr. 24—St. Mark's, Huntsville, Ala.
33. May 1—St. Mark's, Hampstead, Md.
34. May 7—Good Shepherd, Norwalk, Co
35. May 7—Luther Memorial, North Syracuse, N. Y.
36. May 7—Resurrection, Syracuse, N. Y.
37. May 7—St. James', Bettendorf, Iowa
38. May 7—Grace and St. Paul's, Easton and Cordova, Md.
39. May 7—Good Shepherd, North Tonawanda, N. Y.
40. May 21—St. James', New Dundee, Onta
41. May 21—Holy Trinity, Camden, N. J.
42. May 21—St. Paul's, Baraboo, Wisc.
43. May 25—Holy Trinity, Little Mountain, S. C.
44. May 25—Reformation, Lancaster, S. C
45. May 25—St. John's, Orlando, Fla:
46. June 25—Our Saviour's, Victoria, Tex.
47. July 11—Zion United, Pittsburgh, Pa.
48. July 27—St. Luke's, Prosperity, S. C.
49. July 25—Union, Union, S. C.
50. Aug. 22—Bethel, Manassas, Va. (through August 27, 1956)

* Should there be any errors in this listi please report them to the New York offi

ULCA Brotherhood Gives Lamb Awards

The Lamb Award is made available for the purpose of recognizing utheran laymen and pastors who have given noteworthy service of excepional character to the physical, mental, moral, and spiritual development f boyhood through the scouting program of the Lutheran Church.

Criteria for recommending candidates are these:

1. An active member of his parish and an individual of outstanding hristian character.
2. Actively participating in and encouraging the Pro Deo et Patria rogram.
3. Actively promoting and supporting Boy Scout Sunday.
4. Displaying outstanding service in the recruitment of Lutheran men r leadership in scouting.

GEORGE A. EICHLER
Superintendent of Schools

Dr. George A. Eichler, Northampton, Pa., has been a registered scouter for 32 years. A graduate of Muhlenberg College and of Pennsylvania State University, he holds a doctor's degree in education. Dr. Eichler has spent 40 years in the teaching profession, and has also been the adult Bible class teacher in Zion Lutheran Church for 26 years. A Brotherhood leader, he was president of the Brotherhood of the Ministerium of Pennsylvania.

In scouting he has been active as member of the troop committee and also was district chairman. For a number of years he was chairman of the committee on scouting of the ULCA Brotherhood and he is the writer of the Boy Scouts column in **Lutheran Men.** His local council presented him with the Silver Beaver Award and his region with the Silver Antelope Award for distinguished service to boyhood.

EARLE W. BADER
Salesman

Earle W. Bader, Bethlehem, Pa., was executive secretary of the ULCA Brotherhood for 21 years, until Jan. 1, 1956, when he was succeeded by Howard L. Logan.

Mr. Bader's local Boy Scout activities include his participation as a first-class scout, scoutmaster, and member of the troop committee and of the local scout council. On the national level, he organized the ULCA Boy Scout Committee in 1944, and in the same year became director of Boy Scouts for the ULCA. His other activities included membership on the Lutheran Committee on Scouting and the Protestant Committee on Scouting. He has participated in Boy Scouts of America Relationships Conferences and was Special National Boy Scouts of America Field Scout Commissioner.

In the general work of the Church Mr. Bader was the first president of the Allentown Conference Brotherhood, secretary of the Ministerium of Pennsylvania Brotherhood, secretary of the American Federation of Lutheran Brotherhoods, chairman of the Interdenominational Council of Men's Work, and delegate to each ULCA convention since 1934.

He is a salesman in real estate and insurance.

5. Displaying outstanding service in promoting the organization of Lutheran scout units.
6. Actively encouraging participation in the program of scouting.
7. Conscientiously interpreting to his council the Lutheran position

DONALD G. WELSH
Lawyer

Donald G. Welsh, Washington, D. C., has been in scouting 1- years, acting as cubmaster, assistant scoutmaster, assistant explore adviser, neighborhood commissioner and assistant district commissioner He has served on the staff at district and council camporees sinc 1945 and assisted in putting on two cubbing exhibits at the Nationa Museum and Scouting exposition.

Fifty-one years old, he is married and has three sons active i scouting. He has been a trustee of St. Peter's Lutheran Church sinc 1949 and attends church and Sunday school regularly. He has been delegate to synod and conference and is a member of the Marylan Synod committee on constitution and by-laws.

Mr. Welsh has earned the Explorer Silver Award, Scouter's Train ing Award, Scoutleader's Key, the Arrowhead Honor, and in 1955 th National Capital Area Council conferred upon him its highest award the Silver Beaver.

WILLIAM HENRY SMITH
Retired School Teacher

William Henry Smith, Pine Grove, Pa., has a scouting record har to equal. Active as a young man, and now aged 80, he has bee district commissioner for 20 years, instructor in first aid for 20 year and holds a 50-year gold medal in Sunday-school work. He is th president of the Brotherhood of St. John's Lutheran Church and wa presented with an Honorary Life Membership in the ULCA Brotherhoo

His personal funds and uncounted hours of labor have gone int acquiring and constructing Pine Grove Boy Scout Camp.

At 80 years of age Mr. Smith's leadership and inspiration hav touched the lives of hundreds to help mold the destinies of man leading citizens. His life is proof of the good of clean Christian livin and a healthy outdoor life. He has been honored with the Vigil Hono of the Order of the Arrow, and the highest council award, the Silv Beaver.

NORMAN A. BUENDING
Social Security Administrator

Norman A. Buending, Chicago, Ill., began his scouting career a a lone scout in 1916 and organized a scout troop in 1927. Since th time he has regularly and consistently served scouting in many capac ties and places—as scoutmaster, merit badge counselor, troop com mittee chairman, neighborhood commissioner and district commissione He was invested with the Vigil Honor of the Order of the Arrow an in 1951 with the highest award of the Chicago Council, the Silv Beaver.

A member of Edgebrook Lutheran Church, Mr. Buending h acted as Sunday-school superintendent for four years and is no teacher of first-year confirmands. He has been a member of th church council and vice chairman of the congregation.

scouting.
8. Inaugurating significant service projects for the Church.
9. Actively promoting and supporting the scouting program.
General considerations:

DONALD E. WAGNER
Communications Officer

Donald E. Wagner, Hummelstown, Pa., a member of Zion Lutheran Church, graduated from Bucknell University in 1927, receiving an engineering degree.

Mr. Wagner is a captain in the Pennsylvania State Police and is communications officer in charge of all electrical communications.

His scouting experiences, which began along the wooded trails of western Pennsylvania, have been many and varied. He was troop committeeman, assistant scoutmaster, scoutmaster, and member of the Swatara District. His district recognized him with the Order of Merit Award. A member of the Order of the Arrow, he was awarded the council's first Arrowhead Training Award. While his troop has been his chief interest, he has ably served as instructor in pre-camporee and scout leadership training courses.

In 1954 his council honored him with its highest award, the Silver Beaver.

WILLIAM WEIKEL
Mechanic

William Weikel, Philadelphia, Pa., at the youthful age of 73 is scoutmaster of the scout troop at Advent Lutheran Church. He is chairman of the Scout Committee of the Philadelphia Conference and member of the Scouting Committee of the Ministerium of Pennsylvania.

He is a church councilman, a leader in Brotherhood and adult Bible class work. Recognized as the "oldest and most active scoutmaster in Philadelphia," it is also said of him that "scouting is his life." He has promoted many scouts in his congregation and in others for the Pro Deo et Patria Award.

He is active in the Philadelphia Council, in organizing new units in Lutheran Churches and in promoting a fund for chaplains at the council camp.

He holds the Distinguished Service Award, Philenape District; the Order of the Arrow, and the highest award of the Philadelphia Council, the Silver Beaver.

W. HAROLD LITTLE
Laundry Salesman

W. Harold Little, Hickory, N.C., is presented as the leading scout promoter of the Catawba District and the Piedmont Council. He loves scouting and inspires the interest and participation of others. He not only wears with pride the Pro Deo et Patria Award himself but he has encouraged worthy Lutheran scouts to work for the award.

Giving freely of his time to the work of scouting, Mr. Little was assistant scoutmaster in 1945 and since 1946 has been district commissioner; is an active member of the executive board of his council and is also a member of the National Council. In 1949 he was awarded the Silver Beaver.

He is the father of two Eagle Scouts who have earned the Pro Deo et Patria Award. One is scout camp counselor and chaplain.

ULCA to Make 22 Lamb Awards in 1957

1. At least one Lamb Award shall be permitted each Lutheran b plus one award for each 100,000 baptized membership or fraction ther of the respective church groups represented on the National Luth Committee on Scouting.

2. There shall be no carry-over from one year to another if number to which a Church group was entitled has not been used du the calendar year. It follows that there should not exist a feeling that full quota for the respective Church groups must be used every year.

3. The Lamb Award pendant, designed by Warner E. Sallman, s be used as the award.

4. The Lamb Award will be a national recognition given for lea ship by Lutheran men on all levels of the Church.

AUBREY MAUNEY
Textile Executive

Aubrey Mauney, Kings Mountain, N. C., entered scouting 32 y ago as scoutmaster and has since been active in his district, cou region, and nationally. He holds the Scoutmaster Key Award and presented the Silver Beaver Award in 1943. He was council com sioner from 1949 to 1952. At present he is director of scouting of North Carolina Synod of the ULCA.

During the same period he served his church in these capaci Sunday-school teacher, church councilman, delegate to synodical ventions, leader in local and state Brotherhood, treasurer and presi of the synodical Brotherhood, secretary and now vice president of ULCA Brotherhood, member for the past six years of the ULCA Bo of Foreign Missions.

As he travels throughout the country for his business, chu and scouting, he has been searching to discover fellow Luther who are like-minded in their love for scouting and its great prog of building Christian citizenship in youth.

WALTER G. BUSHNICK
Salesman

Walter G. Bushnick, Chicago, Ill., a member of Christ Luthe Church, has been in scouting since 1920 and is a charter mem of the scout troop of his church.

Regular in church attendance for 30 years, Mr. Bushnick served as usher and church councilman. He has also been a teac and a chaplain in scout camp.

A scoutmaster for six years and now a cubmaster, Mr. Bushn was the neighborhood commissioner for three years and is assistant district commissioner and a member of the Chicago Cou and of the National Council, B. S. A.

He has received the Wood Badge, the Eagle Scout Award, Scouter's Key, and from the Chicago Council he received the high award, the Silver Beaver.

Mr. Bushnick is employed as a salesman for Panama-Beaver, I Chicago, a division of Manifold Supplies of Brooklyn, N. Y., deal in carbon paper, inked ribbons, duplicating and secretarial suppl

Ralph J. Wohlsen Recovers From Critical Illness

Ralph J. Wohlsen, Bridgeport, n., former president of the ULCA otherhood, has recovered satisfac-ly from a gall-bladder operation Norwalk Hospital.

A post-operation hemorrhage and angerous weakening of his heart ulted in a crisis which was over-ne by the help of God, the patient's nting courage, and the night-long nistrations of a doctor, nurse, orderly and two technicians.

Mr. Wohlsen expects to be about his business as usual before long. In a circular letter to many friends and relatives he thanked his well-wishers and sympathizers.

He is an associate of H. Page Cross, operating under the name of Cross & Son, New York City architects with an office in Bridgeport, specializing in institutional work—colleges, churches and hospitals.

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Religious News Service Photo

German Church Day Rally

Thousands of Protestants from all parts of Germany gathered about this huge steel ss for sessions of the German Evangelical Church Day Congress (DEKT) in Frankfurt. me of this year's observance was "Be Ye Reconciled With God." During the congress cial services were held in U. S. Army chapels in and around Frankfurt. The American ny also made tents and mess facilities available for a huge encampment of some 10,000 ths on the outskirts of the city. The DEKT movement, founded in 1949, is one of the standing lay movements in world Christianity. A permanent institution within the Evan-cal Church in Germany, it aims to encourage Christian laymen to participate actively in rch and public life.

Discussing Adoption Program

Shown discussing the baby adoption program of the Lutheran Inner Mission Socie Washington, D. C., are representatives of the four Lutheran Church bodies in that area Left to right, the Rev. Donald Brake, pastor, St. Peter's (ULCA); Dr. Paul M. Orso, exec director, Lutheran Inner Mission Society; the Rev. John Scherzer, pastor, St. Matthew's (A Alvin A. Sarra, public relations chairman, Lutheran Inner Mission; the Rev. Herbert R First Trinity (Missouri Synod), and Dr. Clarence Nelson, Augustana (Augustana Synod).

Child Adoption Program

The Lutheran Inner Mission Society of metropolitan Washington, D. C., has recently started a baby adoption program. The first baby was placed in the arms of its adoptive parents during the month of June.

The program is supported by the four Lutheran Church bodies located in the area. The adoption service is limited to members of the Washington area Lutheran Churches. The Society was encouraged to start the program at the request of the head of the licensing bureau of the District of Columbia. It was said that there is a great need for private religious agencies to do this type of service for their own church members as well as to relieve community pressure.

Mrs. Jean Roney, member of Grace Lutheran Church (ALC), Victor Murtland, pastor, is the adoption case worker.

■

West Virginia Convention

The 26th annual convention of West Virginia Synod Brotherh will be held at Jackson's Mill on 20 and 21.

The convention will open with service of Holy Communion. The business session will be held on Sa day afternoon and the second final session will be held on Sun morning after the church service

The outstanding feature of the vention will be an address by Ul Brotherhood President Merwyn Fuss, Taneytown, Md. On two vious occasions President Fuss, by presence, has highly honored by his words of wisdom and un sanding has deeply inspired, a V Virginia Synod Brotherhood con tion.

The ladies, who are cordially vited, will be entertained on Satur afternoon.

—D. W. Reite

Scouts and Watermelons

Melvin A. Dybvik, scoutmaster of op 14 sponsored by the Brother- d of Trinity Lutheran Church, enville, S. C., tells the following y:

Prior to going to scout camp, I gned my boys the task of reading illetin in regard to the camp, giv- instructions. One paragraph ex- itly stated that if any of the par- should pay the boys a visit at p, they should not disrupt the ician's menu by bringing the boys ds or sweets of any kind. At the owing scout meeting, I mentioned idea of having their parents bring ermelons one day, to have a ermelon cut. All the boys except were enthusiastically in favor of idea. Well, I figured that at least out of the group had carried out assignment of reading the camp ructions in regard to parents ging food to camp, so I asked to tell the other boys whey he n't in favor of the idea. To my prise he frankly stated:

I don't like watermelon!"

●

Book Review

olitics for Christians. William hl. Association Press. $3.

or too long many Christians have that politics is a dirty business they would have nothing to do it. So we are surprised when we consecrated Christians involved olitics. And true it is that until e Christians enter politics the in- nce of the Christian Church will ain less than it ought to be.

Politics for Christians is a book every thinking man of the church should read. And especially should he read it before Election Day, 1956. The author, an attorney with practical experience in politics, is an associate professor at Yale Divinity School. It has been suggested this book should be studied in 100,000 congregations this fall.

Muehl has this to say on religion and politics: "The best Christian thought has never been willing to exclude any area of life from the foundations of theology. Augustine, Aquinas, Luther and Calvin all related the demands of the Christian faith to both the theory and practice of politics. If what they have to say on these subjects seems remote from what we know as politics today, this reflects the changes in the political process even more than any change in the relevance of theology."

And on the subject of the separation of the church and state, the author says we best protect our treasured separation by mixing religion and politics. Too many of our decisions are made on personality rather than principle. Too often it is the "good guys" against the "bad guys."

Here is a book which clearly states the political responsibility of Christians and at the same time provides much practical assistance for one contemplating entering politics or for any person with patriotic desire to improve social conditions in his country through politics.

—Howard L. Logan

Count Me a Partner — In Granting Forgiveness

BY GAYLORD FALDE

The topic should be introduced by the leader, in some words such as the following:

Many names have been given to Jesus, but none that has greater significance for poor, failing mortals than "the forgiving Christ." Tonight we want to hear the testimony of four witnesses who personally experienced His forgiveness. Our first witness be Brother....., who repres the Unknown Man Beneath the Cr

Author

The president of the California District of the Evangelical Lutheran Church, embracing the states of California, Arizona, Nevada, Utah, and the Territory of Hawaii, is the writer of this topic. Dr. Falde is a graduate of St. Olaf College and Luther Theological Seminary. He received his honorary degree of Doctor of Divinity at Pacific Lutheran College.

Unknown Man Beneath the Cross

I stood among the crowd of pe who had gathered beneath the c of Christ. You know the unbelief was manifested there, the cruelty, lack of human kindness! Then s denly, in the midst of all the n and shouting, Jesus spoke. They w indeed strange words—so very un pected!

All of us had expected that soo or later we would be able to pie his calmness, and that he would gin to rail against us and to curse But as he opened his eyes it seem to those of us who were near enou to see that he was actually looki upon us with love. And when spoke, these were his words: "Fath forgive them; for they know not w they do."

I looked around about me at crowd which had gathered near cross. It was a cross section of manity. There were gamblers there the soldiers who were casting lots his clothes. They were gross materi ists, seeking to make the most out life. They were like that host of peo who are always seeking to get so

ıg for nothing. Looking down n the cross, Jesus saw that their atest need was forgiveness.

Then there were the passive spec-ɔrs, of whom I was one. We were wn to Calvary by a morbid curi-y, by love of the horrible and the sational. Looking upon us who e simply "beholding" him, and ing our utter lack of ability to sp the significance of this event, ist saw that our greatest need also the forgiveness of sins.

The rulers of the temple stood there, . They were contemptuous. "He ed others, he cannot save himself," y taunted. Looking upon the rulers the Temple, Christ saw that these gious leaders also needed, more n anything else. the forgiveness of

"Father, forgive them; for they ɔw not what they do." Never will forget those words. They helped later to understand the testimony Peter when he said: "He himself e our sins in his body on the tree, t we might die to sin and live to hteousness. By his wounds you e been healed" (*1 Peter 2:24*).

Leader

Our second witness is Brother..... ....., who represents the Paralytic.

The Paralytic

am the paralytic described in rk 2. There is probably nothing rse for a man to bear than utter complete helplessness—to have be waited upon day and night. re was no cure for me. Mine was hopeless case. To make matters rse, I was troubled inwardly. I thought of my wasted life. My conscience was deeply disturbed by much that I had done. Often as I lay there, I wished that I could take my own life.

Then stories began to filter into our town of great healings that had been taking place. It was reported that a prophet from Nazareth was performing many wonders. At first I discounted these stories as feeble straws at which desperate people grasp. But the stories continued. Then one day four of my friends came rushing into my home and cried, "The great prophet is near. We have seen him, and we believe that he is the Son of God."

Before I could say anything my friends seized me, pallet and all. Hurriedly they carried me to the place where they had last seen the prophet. As we came near to the place, we saw a huge crowd. I could see a look of disappointment on the faces of my friends, but they were not daunted. Up on the roof of the building they carried me. Hurriedly my friends began to tear up a section of the roof, and then gently they let me down through the roof at the feet of the Master. I was fearful that he would be angry. But when I looked into his face there was no anger at all—only love and compassion. Immediately he spoke. But what was this that he said? "My son, your sins are forgiven." But I had come for healing, and not for forgiveness. Yet as I gazed upon him, and thought of his words, a great peace came into my troubled soul.

I scarcely heard what was being

said around me. I knew that some in the crowd were muttering something about this man committing blasphemy against God. Soon he turned to me again and said, "Rise, take up your pallet and walk." Life stirred in my dead muscles. With no effort at all I arose and walked. Needless to say, the people about me were amazed. As I made my way through the crowd, eager to see my loved ones, I heard the exclamations on all sides of me: "We never saw anything like this!" But glad though I was that I was now able to walk, I now realize that the greatest miracle was contained in those words, "Your sins are forgiven," I was at peace with God.

Leader

Our third witness is Brother..... ....., who represents an Eye Witness in the Temple.

Eye Witness in the Temple

The incident which I witnessed is recorded in John 8. There was a woman who was well known in the town. She preyed upon the weak and the foolish, but no one was immune to her allurements. Always she managed to evade the law, and nothing could ever be proved against her.

Then one day she was caught. There was no question about her guilt. We all rejoiced as we saw the religious leaders drag her through the streets, making a public spectacle of her. Now we would get rid of this menace! But we were surprised that they did not go directly to the place of stoning. Inquiring, I learned that they were looking for Jesus. From their conversation I gathered that they thought that they could now show J up for good as a false prophet blasphemer.

Soon they found Jesus, and I ed as close as I could. It seemed to that he looked kindly at the wo who lay quivering in the dust. there was any anger in his face seemed directed against the Pharis Then they said to him, "Teacher, t woman has been caught in the act adultery. Now the law of Moses c manded us to stone such. What you say about her?" There was long silence. Finally Jesus said, " him who is without sin among you the first to throw a stone at her."

We knew that the Pharisees w hard and cruel, but we also knew t they were strict in their observa of the law. Surely one of them wo now pick up a stone and throw it, certainly they could qualify under Master's statement! But no, first o then another walked silently aw We watched them in amazeme Then for the first time Jesus sp to the woman and said, "Neither I condemn you; go, and do not again."

Have you ever seen a stray, bea dog suddenly receive affection? T dog can scarcely believe that it true, yet you notice an immedi change. That's what we saw! The h lines of the woman's mouth soften Haunting fear left her eyes. whole body straightened, and walked away erect. We soon lear that she became a disciple of Master.

Leader

ur fourth witness is Brother.....
..., who represents Peter.

Peter

walked with Jesus. I saw him deal
sinners. None were so evil but
he was willing to forgive. But
r I denied him, I forgot all about
e experiences.

ou have read that I went out and
t bitterly. That's putting it mildly.
at had I done? How could I have
the Master so deeply? Certainly
e was no hope for me! No longer
d I be a disciple. There may be
iveness for open sinners, for
lterers, and murderers, but not for
The agony of the crucifixion,
the long, interminable days and
its that followed, only drove me
per into despair. I could receive
fort from no one.

hen came the day of the resurrec-
. Could it be true? Hope stirred
in my breast. To see him again, to confess to him that I had sinned, to plead for forgiveness, to tell him again that I desired nothing but to follow him—how I longed for this opportunity! Well, you have read that he appeared "to the disciples and Peter." As I sought him, so he sought me. There was little that I could say. He knew my heart, and he spoke kindly to me and assured me that there was forgiveness even for a sinner such as me. The burden was lifted. The guilt was gone. It is true that I still remember my denial. I just can't forget it. But greater than the remembrance of that denial is the remembrance of the glory and wonder that filled my soul as I stood before the Master, a forgiven man.

Leader

Jesus not only practiced forgiveness, but he taught men that they should forgive each other. He declared, "If you forgive men their trespasses, your heavenly Father also

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T VICE PRESIDENT — B. T. Bodie, 900 Wildwood Ave., Columbia, S. C.
ND VICE PRESIDENT — David Blomstrom, 7 17th Street NE, Atlanta, Ga.
D VICE PRESIDENT — Aubrey Mauney, E. Gaston Street, Kings Mountain, N. C.
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Alfred Arnesen, Sr., 3837 N. Monticello St., Chicago, Ill.
Leonard Ashford, 609 W. Godfrey Ave., Philadelphia 26, Pa.
Rev. Paul M. Kinports, D. D., 104 N. Aurora Ave., Clearwater, Fla.
rm expiring 1958
Rev. Lester M. Utz, 94 S. Fremont Ave., Pittsburgh 2, Pa.
Irwin L. Bortner, 527 S. 16th Street, Harrisburg, Pa.
M. R. Henniger, 1004 E. 38th St., Austin, Texas
rm expiring 1960
Rev. Phares G. Beer, D. D., 708 St. John Street, Allentown, Pa.
E. A. Anderson, 703 Crest View Drive, Washington, Ill.
G. Dewey Arndt, P. O. Box 1004, Raleigh, N. C.

will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses" (*Matthew 6:14,15*). Peter asked, "Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?" Jesus said to him, "I do not say to you seven times, but seventy times seven" (*Matthew 18:21,22*). When Jesus taught his disciples the Lord's Prayer he included the petition, "Forgive us our trespasses, as we forgive those who trespass against us." That means we are not only asking God to forgive us our shortcomings but we are asking him to help us forgive those who have done some evil against us.

Let us open our Bibles and read together *Matthew 18:23-35.* (The leader may then explain the parable, using the following outline.)

1. The Lord's forgiving spirit (*Matthew 18:27*).
   a. God's boundless love for men (*John 3:16,17*).
   b. The price God paid that we might be free from guilt (*I Peter 1:18,19*).
   c. The certainty of the day of accounting (*Matthew 18:23-25*).
2. Lack of love toward our debtors indicates lack of love and gratitude to God (*Matthew 18:32, 33*).
3. The spirit of forgiveness is both a responsibility and a privilege.

The leader may continue with some incident such as the following:

It was a tense moment for all the viewers of the television program "This Is Your Life" when the st of the Rev. Kiyoshi Tanimoto told. He was one of the survivors the first atomic blast at Hiroshi Suddenly, from behind the curt walked a young man who had bee member of the crew of the bom that had dropped that first ato bomb. The two men extended th arms and grasped each other's han It is in situations such as these t we sense the reality of forgiveness.

For Study and Discussion

1. Are there any circumstan under which we need not forgi those who have wronged us?

2. What should we do if someo persists in doing wrong against time after time and shows no indi tion of repentance?

3. What is the meaning of t petition, "Forgive us our trespass as we forgive those who trespa against us"?

4. How can Christ's partners cul vate a forgiving spirit?

Suggestions for Action

1. Think carefully whether there anyone against whom you hold grievance. Then take steps to ma peace.

2. Call on the committee that w previously appointed to project t film, "Who Is My Neighbor?" Af viewing the film, discuss it.

Topic Aims

1. To focus attention on the forgiving Chri
2. To examine some of Christ's teachi concerning forgiveness.
3. To help "Christ's partners" cultivate forgiving spirit.
4. To consider practical life situations which the forgiving spirit is essential.

Worship

n: "Jesus, Meek and Lowly"
o. 74 C.S.B.. or No. 65 P.S.H.
pture: Matthew 5:38-48
er
cial Music
n: "Thy Life Was Given for Me"
o. 67 C.S.B., or No. 68 P.S.H.
ic
n: "May the Grace of Christ Our Savior"
o. 436 C.S.B., or No. 319 P.S.H.
yer
edíction
ness
owship and Refreshments

The Tragedy of Church Work
Assignments for the
December (Twelfth) Meeting

he tragedy of church work often is the ure of people to fulfill what they have nised to do. In the final topic of the 1956 herhood series we are faced with the chal- e "Count Me a Partner—In Finishing the k." Many people make a good start, but oor ending. "Christ's partners" persevere inishing their Christian tasks.

preparation for the next meeting, make following assignments:

Ask several Brotherhood men to volun- to read biographical sketches of one of following men and bring in a brief, ted statement on how they persevered in ice: David Brainerd, Robert Morrison, niram Judson, David Livingstone, Jonathan rth, Robert LeTourneau.

Appoint a committee to list your Brother- d's weaknesses during the past year.

Appoint another committee to list your herhood's accomplishments during the year.

Ask a member of the Brotherhood to rview the busiest man in the community bring a report to the next meeting on he is able to get his work done.

Schedule a showing of the sound film **cated Men,** 30 minutes, rental $9.00, from publishing house.

Mission Conference

The twenty-fourth annual sessions the Inner Mission Conference of Ministerium of Pennsylvania e held recently at Pocono Crest therland), Pa., with the author of article in attendance. Until last r the meetings were held at the kenau School, Philadelphia, or at Paradise Falls, a Lutheran cottage colony in the Pocono Mountains region north of Stroudsburg.

Using as its theme "The Christian Family in Our Democracy," the conference opened on a Tuesday afternoon with an introductory presentation by Dr. Gustave H. Bechtold, executive secretary of the Board of Inner Missions and originator and promoter of the conferences. In the evening Dr. Henry J. Whiting, executive secretary of the Division of Welfare of the National Lutheran Council, spoke on "The Church in Our Troubled World."

On Wednesday morning the Rev. Lawrence M. Reese, associate secretary of the Board of Parish Education spoke on "The Family in Today's World." A group of four Luther Leaguers presented a panel on "Youth Helps to Build the Christian Family," in the afternoon. The evening presentation was made by Dr. Conrad W. Raker, superintendent of the Good Shepherd Home, Allentown, who spoke on "Germany Today," giving a vivid picture of conditions and inner mission work as he observed them in a recent tour through that country.

On Thursday morning Pastor Reese spoke on "Our Family, Our Basic School."

In the afternoon was Brotherhood day, when Dr. Francis A. Shearer, secretary of Inner Missions of the ULCA Board of Social Missions, presented the topic "You Are Becoming an Older Person." The discussion was led by Elias P. Spangler, district attorney of Northampton County and

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former president of the Allentown Conference Brotherhood.

In the evening Mrs. F. Leroy Taney, president of the Ministerium's United Lutheran Church Women, spoke on "Today's Christian Woman Serves Our Democracy."

On Friday morning Pastor Reese spoke on "The Home and Church Together."

The convention chaplain was Pastor James A. Graefe, Salem Lutheran Church, Philadelphia. The conference closed with a reconsecration service.

Pocono Crest is a hotel, cottage and camp colony on the top of the Pocono Mountains in the heart of the resort area. The colony consists of three modern hotels, a casino with a large auditorium, a young people's camp with a large recreation hall, a dining hall, a dormitory for men and one for women and one for married couples, a boys' camp, a girls' camp, many cottages owned by the Lutherland Association and others owned by private individuals, a number of lakes with excellent bea a children's playground, recreat facilities of all descriptions, a lib and 3,000 acres of beautiful and woodlands with many encha views and picturesque streams. therland can lodge 900 persons i hotels, and its largest auditorium a seating capacity of 1,200.

Professor Robert Ergang, an dained Lutheran pastor and profe of European history in New Y University, is manager of the re He and his staff tried in every p ble way to make the stay of t who attended the conference as pl ant and profitable as huma possible.

—Phares G. E

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1955 Congregational Statist

Statistics are important as they veal the activity of the congr tions. Bigness is not necessarily evidence of a better job acc plished. Nor do statistics tell whole story. The 1955 figures f ULCA congregations have been c piled and released by the ULCA retary's office. They are revea and interesting.

There was a net gain of 39 con gations, less than one a week. communing membership incr totaled 37,401 and the confir membership increased 37,274. our church schools we had 26 more pupils and 3,752 additi teachers.

The parochial reports showed there were 2,372 men's groups

nembership of 75,378. Our Brotherhood records indicate 936 of these ups are affiliated, with 19,836 nbers. We have less than 1/3 of members and 40% of the units ntified with our organization.

●

Of Concern to Us Too

Our King's Men program is aimed the confirmed members who do commune. In this category there s actually a drop. Although it is all, it is significant in view of the reases in other designations. But figure of more than 425,000 conned members who did not comne is *too large*. This represents out 27% of our confirmed memberp. This is 1,000 congregations of 5 members each. Speak to your stor or church council about sponring the King's Men program in ur church.

●

Offerings

The total expenditures reported by congregations in 1955 amounted $53.40 per capita for all of the 55,708 confirmed members in 90 congregations. This was an inease of $3 per member above the 54 figure. The apportionment repts received by the ULCA were ,962,700. The Church of the Nazene reports per capita giving for 55 in the amount of $125.29.

●

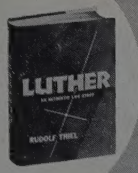
Euphemism

unior, shouting excitedly: "Oh, mother, we caught a mouse. We beat it, and bashed and stamped on it until"—suddenly noticing pastor visiting his mother—he continued ly, "God called it home."

—Nuggets

RUDOLF THIEL'S

LUTHER



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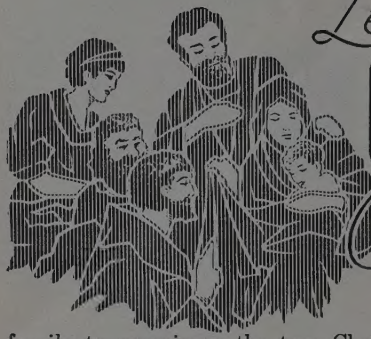

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The Savor of Salt

Roman soldiers received part of their pay in the form of salt, from which comes
modern word "salary," and the expression "worth his salt." Among the old Chinese,
was considered second in value to gold, and it held an important place in the mone
system of the Great Moguls. Marco Polo, in the 13th Century, writes of flat cakes of
bearing the stamp of the Great Khan, which were used as money in Tibet. Even today
takes the place of money in certain parts of Africa, Mexico, and the South Sea Islands. W
Mussolini invaded Ethiopia, the native hunters refused to accept Italian currency in exch
for skins, but instead, used coin-shaped discs of salt.

—Sunshine Mago
Lutheran

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ect their
ones but
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nselves.

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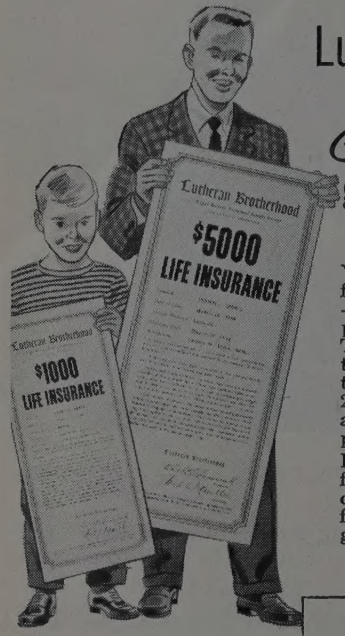

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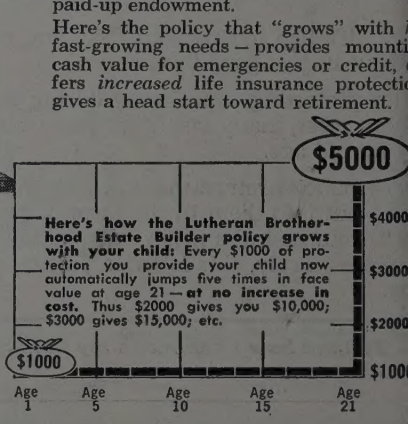
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